2:Newcomb E-4, 5 (1951-1952) 1956
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much trouble, but make dishes of the bark or bast of a tree, which serve quite as well.... Besides the smaller troughs and dishes, there must be several of larger size in which the sap is collected.... The sap, which is of a brownish color and becomes darker the longer it boils, is boiled until it gets to be of the consistency of molasses, is then poured off and kept. When a sufficient quantity of this consistency has been secured, it is boiled over a slow fire until it becomes sugar.... As the Indians lack the dishes and do not care to take the time to prepare it in this way, they usually form it into cakes, put it in a kettle or dish, or in default of these, on a stone and let it cool, when it becomes hard and may be easily preserved in baskets."[79] 252

Preservation of food. — Corn, beans, and other agricultural produce were stored in mat-lined pits.[80] De Rasieres said that the dried grain was placed in "baskets woven of rushes or wild hemp" and then buried.[81] The grain was buried after the harvest or stored in the house for use after the return from the winter hunt.[82] Pit storage seems to have disappeared after the seventeenth century, at least there is no mention of it in the later documents. Modern information casts more specific light on methods of food preservation, which are probably similar to those of early historic times. Informants (O.A., M.B., J.T.) claimed that virtually every type of food was preserved by drying; ears of corn were braided in strings and stored in a specially made crude shelter or in the house. Green corn was boiled, cut off the cob, dried, and stored away. Corn was not ordinarily ground until ready for use, but sometimes dry corn was grated, the meal cooked in ovens, then crumbled and further dried in the sun, and stored. Pumpkins were sliced in rings as thick as a finger, sticks were run through these rings, and they were then dried in the sun. After drying they were stored away in sacks for winter use. Beans were boiled for a few minutes and then dried. Fruits and berries were sun dried, the smaller berries being mashed before drying. 251

Meat was preserved by jerking, that is, the flesh was cut into thin strips and dried. Venison, which formed the bulk of jerked meat, was dried by placing it over poles in the hot sun or over a fire. When ready to eat, the jerked meat was boiled with corn or vegetables or was simply pounded and eaten raw. Bear lard was preserved by rendering the lard and pouring it into the stomach or intestine of a bear. This lard was used in cooking, as was the oil from hickory nuts. The latter was produced by roasting the nuts, pounding the kernels to a fine consistency, boiling them in water, then skimming off the oil which came to the surface.[83] [237] [252]

Holm was the only one who mentioned a type of ration for journeys in the seventeenth century. He said: ". . .they take with them a kind of bread, made of Indian corn and tobacco juice, which is very good to allay hunger and quench thirst...."[84] Zeisberger mentioned a ration for 251 484

[79] Zeisberger, 1910, pp. 48-50.
[80] De Vries, 1909, pp. 218-30; Lindestrom, 1925, p. 253; Jemison, 1918, p. 52.
[81] De Rasieres, 1909, p. 106.
[82] Johnson, 1917, p. 279; Harrington, 1913, p. 218.
[83] Zeisberger, 1910, p. 48.
[84] Holm, 1834, p. 131.

3: Zeisberger M-5 (1767-1780)1910
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their huts. Trees were killed wherever they wished to have space for planting.

For the chase they used bow and arrow, both made of wood, the point of the arrow alone being of flint in the shape of a lengthened triangle, sharp and pointed, securely tied to the shaft.

Kettles and pots for cooking they made of clay mixed with sea shells, pounded very fine. After the pot had been shaped it was burned hard in fire. All these things, knives, hatchets, arrows and large pieces of the pottery they used at one time, are frequently found in places where Indians have lived. Potsherds have become black through and through so that the shell pieces may be seen.

They could shoot game as well in those days as at the present time with their rifled guns. They declare that game was not as shy then as now by reason of the report of the guns. In those days they killed only as much of game as was needed for sustenance, skins being used for clothing both men and women; hence, game was more abundant at that time. The women made blankets of turkey-feathers which were bound together with twine made of wild hemp. Of such many are to be found even at the present day among the Indians, and these in winter are a better protection against the cold than the best European blanket. The women also made themselves petticoats of wild hemp.

Bow and arrow have fallen into disuse among those Indians that trade with whites; are, indeed, only used for small game, such as the pigeon, fox and raccoon, in order to save powder. There are, however, whole tribes to the west and northwest that use nothing but bow and arrow in the chase and that have no European weapons, that are not even anxious to obtain them; for, say they, if we discard bow and arrow, who will then make for us enough of powder and shot. They prefer, therefore, to hold to their old custom and usage.

The fire materials of those days consisted of a dry piece of wood or board and a round dry stick. The latter was placed upon the board and turned or twirled with great swiftness, both hands being used, until there was smoke and fire. This, however, was done only in case their fire had gone out, which they

nature of the disease. The flesh of animals and fowl is excluded from the diet and in the case of fever, red or fox squirrel flesh is not eaten. This food taboo is known to the Delaware by a native word meaning "makes you sick." Corn hominy, however, is administered in most cases, as it is considered to be a nourishing food.

In the case of childbirth, salt is not eaten for ten days. Onions are given the mother to produce milk, but care must be taken not to use a quantity such as to cause nausea for the child and mother.

During the catamenial period a woman is not allowed to prepared food nor taken an active part in domestic affairs.[1] The separate dishes assigned to her at that time, may only be used by her husband. Food cooked by such a woman would produce tuberculosis in others in a short time. A term translated as "gives dirty food," is applied to such a practice and refers to the resultant poisonous effects. During her periodic isolation a woman herbalist must refrain from preparing remedies or participating in any of the ceremonies.

Divinatory Curing Practices

Certain acts of a divinatory nature are performed upon selection and preparation of plants, roots, and bark employed in making medicine. Only plants that are clean and well developed, with the roots free from knotty growths, are taken. When seeking bark, the medicine gatherer selects a sturdy, well-formed tree for the purpose. The bark growing on the east side of a tree is preferred for its greater strength-giving properties received from the morning sun.

In gathering medicinal supplies, the materials are inspected for a clue as to the course of the treatment. Thus, if roots appear rough and knotty, the patient will be difficult to cure; if clean and well-formed, it will be an easy task to restore his health. Another practice is to place some crushed leaves or roots in running water. If the substance sinks to the bottom of the stream, the patient for whom it is prepared, will die; if it floats, a speedy recovery is assured.

When all other remedies have failed, an emergency medicine is sometimes made from scrapings of deer antler. During its preparation a prayer is offered to the animal from which the antler was obtained. Witapoxwe related an incident in which a trial was made by means

[1] The puberty ceremony for young girls and the periodic isolation of women is described by Speck, *ibid*, pp. 73-77.

6:Harrington E-5 (1907-1910)1921
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this being was made guardian by the Creator of all the wild animals of the forest, and is sometimes seen riding about on the back of a buck, herding the deer; but he lives in a range of rocky mountains above the earth. His face is large and round, the right half being painted red, the left black, while his body is covered with long dark hair like that of a bear. Unlike most of the deities in the Lenape pantheon, he is represented by a "graven image," a huge wooden mask, painted half red and half black (fig. 1); which is left in charge of some family who

FIG. 2.—Rattle of turtle-shell used by Misi'ngw. (Length, 16.7 in.)

6:Harrington E-5 (1907-1910)1921
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Lenape

this only, may be used in the temple, and no one is permitted to take it outside for any purpose.

CEREMONY COMMENCED

Two of the attendants, a man and a woman, then build the two fires in the temple, so that there may be plenty of light, and sweep the floor with turkey-wings for brushes. The men attendants take turns so that one of them, at least, is always on guard outside the building. When the temple is clean, the fires are burning bright, and the *a'ckas* have called the people in and all are assembled, the chief arises and delivers a speech.

CHIEF'S SPEECH

First he states the rules of the meeting, then he speaks along some such line as the following, which was dictated by Chief Elkhair, who frequently made these speeches:

"We are thankful that so many of us are alive to meet together here once more, and that we are ready to hold our

6:Harrington E-5 (1907-1910)1921
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When the people file into the Big House, the few that still have them dressed in their best Indian costumes carefully preserved for such occasions (pl. 1), the members of this leader's clan always take their seats on the north side, the other

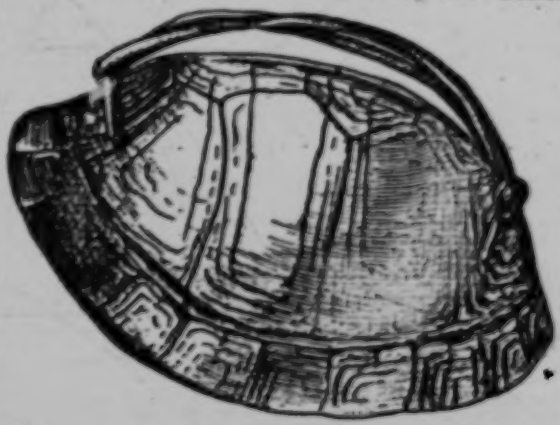

FIG. 9.—Rattle of land-tortoise shell, used by celebrants at the Annual Ceremony. (Length, 4.2 in.)

two clans in the west end and the south side. Men and women, however, do not mingle, but sit separately in the space allotted to their common clan. The diagram (pl. VII) shows the seating of the clans when the ceremony is

6:Harrington E-5 (1907-1910)1921
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shaking the turtle rattle (fig. 18), which resembles those used in the Big House, while the audience kept time to his song by uttering "*Hu-hu-hu-hu!*" The nature of the song the writer was unable to learn, but, like the chants of the Bear

FIG. 18.—Rattle of land-tortoise shell used in the Otter Rite. (Length, 3.9 in.)

Ceremony, it probably was concerned with the singer's "dream helper." When he had finished, another man put on the skin and took up the chant, and so on until noon the next day, when the ceremony was brought to a close and all

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XIX.

Concerning the Manufacture of the Attractive and the Artistic Wares of the American Savage People.

Write or read the savages cannot, nor do any other work like the Christians, such as spin, weave, sew, *et talia, etc.* But their work consists[1] in neatly working [various things] by drawing, painting and glazing, as for instance their bags,[2] which they make so large that 1 quart, ½ gallon, yea 1, 1½, 2, 2½, 3 up to 6 gallons can go into them, to keep grain and all kinds of other such [things] in. These they elaborate with all kinds of figures of painted pine roots and also split,[3] painted sticks, unspeakably strong.[4]

They also make very neat tobacco pipes with all kinds of birds and animals on the pipe head, very beautifully painted and glazed.[5] There are also found beautiful colors of all kinds, which we can see by their neat and artistically painted work of bird feathers, tobacco pipes and more such [things]. They also make very fine and beautiful quilts[6] of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine;[7]

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[1] *Uthan deres arbete gåår uth på.* Cf. *Vertoogh, N. Y. Col.*, 2, II, 270; *Doc.*, I, 282; Williams, *Key*, 133.

[2] *Notasser.* See above, Chapt. XI, note 7.

[3] *Uppläcka*, to tear up (?); cf. *läcka sönder*, tear asunder.

[4] Cf. Hodge, *Handbook*, I, 125, 122; above Chapt. XI, note 7.

[5] Cf. Chapt. IX, note 10; Hodge, *Handbook*, II, 257 ff.

[6] *Skiälen fäller.* Fäll usually means skins with the fur, fell.

[7] *Doch mycket grannt.*

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

then they fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off.[8] They also make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes.[9]

They also make helmets of hard sticks and strong wood, so that no arrow or swingle can go through it.[10]

The late Governor Printz had the savages make and thread up for him a suit of clothes, with coat, trousers and sword belt, entirely of their money, which was very artistic, threaded and worked with all kinds of animals, which came to a few thousand florins.[11] And [there is] much more, which could be described about their artistic manufacture, if space and time would allow. In fine if they were trained and kept at it, they would become very expert, for they are by nature capable to grasp and comprehend immediately what they see.[12]

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[8] The feather would sooner break off than come loose.
[9] Cf. Williams, *Key*, 47 ff.
[10] Repetition, see above.
[11] Williams says: "*Neyhommaussàunck*, a coat or Mantle, curiously made of the fairest feathers of their *Neyhommaneg* or Turkies, which commonly their old Men make; and is with them as velvet with us." *Key*, 107.
[12] Cf. Williams, *Key*, 43.

10: Speck E-4, 5 (ca. 1925) 1931
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Fig. 1—Side posts of Ceremonial House showing carved faces. After Harrington.

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Fig. 2—Delaware Tortoise shell rattles carried by rectiers and dance leaders in the ceremony. (Hist. Com. of Pa.)

10: Speck E-4, 5 (ca. 1925) 1931
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Fig. 7—Rattle of turtle-shell used by Mul'ngw. (Length, 16.7 in.). After Harrington.

Fig. 8—Central post of Ceremonial House showing carved face. After Harrington.

10: Speck E-4, 5 (ca. 1925) 1931
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A turkey's [1] wing is used when they sweep out in the Big House. And besides, the Attendant carries a long stick as a poker and that is used when they stir up the fire, and it is the rule that they shall light a good bright fire every night as long as they perform the ceremony. And the Attendant-leader every evening walks around all over where they are camped about this Big House, holding a whip. And any person that they find that is causing unnecessary noise they correct. And the children are instructed. And he notifies them, telling them thrice "Come in! Come in! Come in!" And just recently they selected an officer from the Delaware Ageney who is on guard all the time here while they are assembled, so that no one brings in liquor.[2]

[1] The specific term for the Wild Turkey (Meleagris gallipavo) is tci·'kanem, a term derived from the habit of this bird of scratching or "cleaning" the floor of the forest. In native Delaware ornithology, the order Gallinae is denoted by the generic term pele' which denotes any of the birds of the group, though writers on Delaware social organization have occasionally rendered the term by "turkey." Happily no natural history obsequies are called for in the case of this splendid bird for it still survives in its original range where the Delawares knew it.

[2] The imformant pointed to this as an indication of the lack of reverence, and indecency of behavior in the tribe under the influence of the white man's ways. Zeisberger (op. cit. p. 139) commented on the same thing as regards disorder at the feasts.

When any one of us considers the rule with all the obligations and instructions as these are properly carried out, it should be forbidden for one thing that those of our women who when they cannot cook[1] are not pure, be allowed to trouble about the cooking. And should not come in the Big House as long as they are affected with the sickness, because some pure children might be much contaminated, especially when they perform the Gamwing. And it is the rule that persons should abstain from bringing into the Big House any animals of whatever kind they may be which are domesticated.[2]

[1] Being in their catamenial periods.

[2] This has special reference to dogs, pigs, etc. Some discussion has previously been given concerning the status of the wild animals of the forest and those domesticated by man. The Attendants are expected to attack any such animals that come into the Big House and drive them away with their staffs.

And right here opposite from the door on the outside over there at a certain distance they make the fire. Two forked poles are set upright and a pole laid across, upon which they hang the big buckets in which they cook. Near here standing upright is a many-forked tree where meat is hung. And a big shelf is there at one side of the fireplace with two floors where they put the corn that is used. When hominy is made the female Attendants have for their duty, every morning and evening to grind and make corn flour and hominy. Sometimes two or four mortars are used together with those long pounders.

10: Speck E-4, 5 (ca. 1925) 1931
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III

SECOND NIGHT OF THE CEREMONY

[The procedure of the second night's performance follows that of the first night as respects the recitations by those who desire to chant their visions and to discourse.]

Here now, when the last Reciter-Leader has finished, and when they have swept the House well, then the other male Attendants bring inside the Big House the hominy.[1] Everyone eats the hominy in company. Each and all of the women comes bringing a dish to dip it out with. The Attendant has authority to give out the amount allotted to each, so it is said. The boys carry mussel-shells[2] which are used the same as when spoons are used. Now when everyone has eaten his share of the hominy, he feels happy for it, because the Bringer-in always says that this grain-food brings a spiritual blessing of strength when we set out to appeal to our common Father in the sky above. These Attendants first set apart a portion for each individual in his dish, because that is strictly understood to be the rule since long ago in the beginning of the world.[3]

THIRD NIGHT OF THE CEREMONY

Thanks be given, my kindred that still we are blessed with good fortune. Now it is the third evening since here we have performed the ceremony in our temple-house. Now we beg, everyone of us, at his utmost that we may be favored by the pure spirit-force, by him the mask-spirit[4] because he is the one who owns and controls all the wild animals.[5] Now tomorrow morning all must be ready to accompany the

[1] *sas'pan*, "boiled corn" was a cereal staple in the diet of the eastern Algonkian wherever they lived. The term is cognate with New England Algonkian *sumpi* which has passed into English. (For discussion of the term, its history and application see A. F. Chamberlain, Bull. 30, Bur. Amer. Ethnology, part II, p. 422).

[2] The single shell of the fresh-water mussel (Unio complanatus in the east, U. gibbosus, in the west) employed as a spoon is *ea-e'm'hon*.

[3] The procedure of the subsequent three nights in the Big House is about the same as that recorded for the first. The same speakers recite their visions. The rites of sweeping and feasting are repeated similarly.

One might ask what the worshippers do to while away the day-time between the strenuous night performances besides procuring some much needed rest. Custom permits them to indulge in native games, mention of which will be found on page 69.

[4] Something has already been said of the mask-spirit as the guardian of game animals (p. 39). This manitou is now to be made the object of worship in a pantomime of some importance.

[5] Herein lies a concept ripe for elaboration, since the doctrine of ownership of game animals is a fundamental one in the cosmology of the Algonkian hunters of the north, whose culture has been assumed to be fundamental to the family (see pp. 39-41).

11:Newcomb E-5 (1952) 1956 NM7 Delaware NM7

made a full circuit of the tepee. Many of the participants pressed the sage lightly to various parts of their bodies before passing it along. The road-chief then passed corn husks and Bull Durham tobacco in the same direction, everyone rolling a cigarette. These cigarettes were lit from the smoldering stick which was kept in readiness to the east of the fire. After the cigarettes had been smoked in silence, they were collected by the fire-chief. The butts were placed on the altar. Peyote was then passed in the same clockwise fashion; the road-chief directed that four buttons be taken, either two dried and two green, or four of a kind. Peyote tea was also passed, some individuals smearing their body, face, and hair with the tea, as well as drinking it.

When the peyote had completed the clockwise circuit, and as the participants were going through the ordeal of eating it, the road-chief prayed. He then began the opening song, holding a gourd rattle in his right hand and the peyote staff in his left, the drum-chief accompanying him on the drum. After four songs were sung the road-chief passed the staff and gourd rattle to the man on his left, accepted the drum from the drum-chief, and drummed for the man on his left, who sang four songs. After each set of four songs, the gourd rattle and staff were passed in a clockwise direction to the next man who sang a set of four songs, the previous singer becoming the drummer. The singing and drum accompaniment continued until midnight. Between sets of songs some individuals asked for peyote and others asked for water. The water was kept by the fire-chief's side in an ordinary bucket. Occasionally someone would leave the tepee, first getting permission from the road-chief. On re-entering, which was only permissible between sets of songs, the fire-chief cleansed and purified these people by brushing them from the head and shoulders down the arms to the fingers with an eagle feather fan. They then went around the north side of the fire to the altar, where they touched "Father Peyote," and the road-chief brushed them in a similar manner with another eagle feather fan. Then they returned to their places.

About midnight the fire-chief raked the ashes from the fire for the first time. He did this by moving the burning sticks eastward, taking a special peeled stick about six feet long and smoothing out the embers. After they were smoothed, another stick, somewhat longer than the first, was used to divide the ashes along the long axis of the cross, the ashes being formed into two neat piles on either side of the fire. After this was accomplished the fire was returned to its original position, built up, and the whole depression was swept from west to east

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27. Gos: Also used before meeting, while all lined up outside (Malouf).
28. Gos: See note 265a.
30. WRS: Leader allows others to blow whistle as special privilege—to show thanks to Creator (Shimkin).
32. Ab S: Square of purple velvet (Voegelin).
33. Com and No C: Chief drummer does not necessarily provide or tune drum. Best drum available used (Hoebel). Cr 1: Leader has complete outfit, and if drummer, whom he selects, has no drum, leader lends his (Voget). Cr 2: Chief drummer uses own drum (Voget).
35. Cr 2: Can be copper, gold, aluminum, or "anything of iron" (Voget). Gos: 1½-gallon size used, although gallon (No. 6) size desired (Malouf).
36. 13 T: Among Caddo (La Barre).
37. Cr 2: Charcoal obtained from leader's stove (Voget). Gos: Fourteen pieces; Goshute don't know what they represent (Malouf).
38. De 1: Otter skin sometimes used (Webber). Cr 1: "Buckskin of a sort," that is, any well-tanned skin (Voget). Cr 2: Usually deerskin best, but any soft skin may be used (Voget).
40. Kic: Six pebbles used (Noon). Ab S: Eight small round pebbles (Voegelin). De 1: Four small stones used (Petrullo, 50). Cr 1: Seven stone "marbles" (Voget). Cr 2: "Small ball-like rocks" (Voget).
43. Ab S: I suspect it is significant, but my informant did not comment on this (Voegelin). Cr 1: "It means the stars, I guess" (Voget). Cr 2: Symbolized stars in the sky; later the people observed that law officers carried such, and so "we use it to signify living within the law" (Voget). Gos: Represents Morning Star (Malouf).
44. Gos: See note 265a.
46. Cr 1: Chief drummer's used if he has one (Voget).
48. Ab S: Used only after drum had passed halfway around tipi, as far as door; then individual drumsticks smoked in cedar, and permission given to use them—but this long before midnight (Voegelin).
50. De 2: See note 83. Cr 1: Man asks permission of drum chief to pick out drummer (Voget).
51. K-A: Each person participating drums. Feeling strong that one should have peyote partner, and singing and drumming occur in couples. First man sings, his partner drums; then first man drums, second sings. Singing occurs in regular order. Drum skips and then goes back; then skips again, etc. (McAllister). Cr 2: If man on right (A) wishes man on left (B) to drum, B circles room clockwise and sits to right of staff held by A (Voget).
52. Ab S: "Women sometimes drum at a peyote meeting," but mainly men, I noticed (Voegelin). Cr 2: "There is no law against women [drumming], but they just don't" (Voget).
53. Kic: My information not definite on this point. My recollection is that the bag of cedar belonged to the cedarman—this may be a confused impression due to the fact that the cedarman alone threw the cedar on the fire (Noon). Cr 2: Members also have some for their own use (Voget).
55. K-A: No "cedarman"; drummer usually puts cedar on fire (McAllister). Ab S: Usually cedar sprinkled by leader (Voegelin).
56. Win: Both assistants to right and left of leader have cedar bags and sprinkle it on fire at different times. Man on left did so at midnight ceremony (Praus).
57. Ab S: This tobacco is mixed with sage (Voegelin). See note 198 W-P. WRS: Person calling meeting, or sponsor, gives tobacco to leader before meeting, unless sponsor also leader (Shimkin).
58. Gos: See note 265a.
59. Ab S: Perhaps—but I never heard of it for peyote meetings, although Shawnee use oak leaves sometimes for ordinary cigarettes (Voegelin).
60. Cr 2: Paper not "proper"; only when no husks available (Voget).
61. Cr 2: If leader has no tobacco on hand, others may offer their own (Voget).
62. 13 T: Tobacco lacking among some Oto, Pawnee, Winnebago (La Barre, 79). Ute: Tobacco not used in "old Sioux way" sects among Ute and Goshute.
63. Win: Cost of peyote defrayed by persons sponsoring meeting; I received buttons from fire chief, assistant at right of leader, and various men in the group (Praus). WRS: Sponsor gives peyote to leader. Names for peyote: (1) hus; (2) wɔg"ɔ́ɔi—a Comanche word for "cactus" (Shimkin).